1:Kroeber, Alfred Louis. Ethnology of the Gros Ventre. Anthropological Papers of the American Museum of Natural History, Vol. 1, pp. 141-281. New York, 1908.

Yale: Nk10. Am 45e. v. 1.

/The data for this source were collected by the author, a distinguished American anthropologist, during one of the very early field trips made in his professional career.

The article presented here is lacking in over-all ethnographic coverage with little if any attention being given to kinship, kin groups, food processing, community structure, marriage, and various other aspects of human society customarily found in an ethnographic report of this type. Special emphasis is given, however, to decorative art, games, war and war experiences of individuals, personal supernatural powers, medicines and plants, tribal ceremonial organization, and intricate details of some of the more important Gros Ventre ceremonies (e.g., the Crazy-Dance, the Kit Fox Dance, the Dog Dance, etc.).

1: Kroeber, Alfred Louis.

The author constantly employs culture element comparisons throughout the text, primarily in relationship to the Arapaho, and secondarily to other Plains tribes. --Analyst/

Field date: 1901
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1961

2: Flannery, Regina. The Gros Ventres of Montana: Part 1, Social Life. Anthropological Series. The Catholic University of America, No. 15. Washington, D. C., 1953.

Pp. xiii, 221; preface; introduction; 1 map; 3 end plates; bibliography; appendix; index.

Yale: Nk10. C 28. 15-16

[This source, dealing with the social aspects of Gros Ventre ethnography, is the result of field work undertaken in 1940, 1945 and 1948 at the invitation of Dr. John M. Cooper, whose work on the religious and ritualistic aspects of Gros Ventre life appears elsewhere in this file (see 3: Cooper).

In general, the author attempts to reconstruct through the use of several informants, Gros Ventre social life as it existed prior to the disappearance of the buffalo herds around the year 1884. Abundant data may be found in this source on the historical background of the Gros Ventre, their tribal organization,

2:Flannery, Regina.

methods and techniques of obtaining food and clothing, use of domesticated animals, transportation, economic aspects of life, war and prestige, kinship behavior, birth,infancy, childhood, marriage, and old age and death. The appendix gives a brief biography of each of the author's informants.

The author is a professional anthropologist, with a special interest in North American Indian ethnography. --Analyst]

Field date: 1940-1948
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1961

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3: Cooper, John M. The Gros Ventres of Montana: Part 2, Religion and Ritual. Anthropological Series, The Catholic University of America, No. 16. Washington, D. C.: 1956.

Pp. x, 491; 4 text plates; appendix.

Yale: Nk10 C28 15-16

[This source is a posthumously published manuscript of Cooper's, based on original field notes, with some additions and minor editing by Regina Flannery. Various aspects of the religious system of the Gros Ventre are covered, beginning with a description of the supernatural beings. The Flat Pipe and Feathered Pipe Rituals are described in great detail, as are less important religious observances. A discussion is also given of curing practices and of various private rites. An appendix contains the texts of a number of myths, tales, and traditions. The author was a professor of anthropology at Catholic University at the time of his death. -- Analyst]

Field date: 1938-1940
Analyst: James R. Leary

Evaluation: Ethnologist-5
Processed in 1961

4: Flannery, Regina and John M. Cooper. Social Mechanism in Gros Ventre Gambling. Southwestern Journal of Anthropology, Vol. 2, pp. 391-419. Albuquerque: University of New Mexico Press, 1946.

HRAF copy

[The co authors of this work, both professional anthropologists, have attempted in this source to present a picture of the gambling complex as it existed during the second half of the 19th century among the Gros Ventre of Montana, with special emphasis on its social implications. The data was collected at the Fort Belknap Reservation in Montana during the summers of 1939, 1940 and 1945 from native informants.

In addition to information on the actual gambling games and their method of play, data may also be found on gambling regulations (e.g., between certain kin groups), supernatural gambling powers, magic "thought wishes" used to influence the outcome of the game, wages and betting procedure, the relationship between "War Friends" in gambling, and native attitudes towards gambling. --Analyst]

Field Date: 1939 1945 Evaluation: Ethnologists -5
Analyst: John Beierle Processed in 1962

5: Flannery, Regina. The Gros Ventre Shaking Tent. Primitive Man, Vol. 17, pp. 54 59. Washington: Catholic Anthropological Conference, 1944.

Columbia University: 302.05 P93

[This brief article, written by a noted professional anthropologist, gives two accounts of the Shaking Tent ceremony as witnessed by Gros Ventre informants in their youth. The data presented here was collected by the author from the Gros Ventre of Montana in 1940.

The ceremony itself consists of the invocation of the spirit of a deceased relative by a diviner or "spiritualist" in order to obtain information on the whereabouts of a missing person, the location of the enemy, etc. The presence of the spirit was made known to the audience by the shaking of the structure in which the ceremony took place. --Analyst]

Field date: 1940
Analyst: John Beierle

Evaluation: Ethnologist 5
Processed in 1962

6: Cooper, John M. The Shaking Tent Rite among Plains and Forest Algonquians. Primitive Man, Vol. 17, pp. 60-84. Washington: Catholic Anthropological Conference, 1944.

Columbia University: 302.05 P93

[This source adds additional information to that already contained in source number 5: Flannery of this file on the Shaking Tent ritual of the Gros Ventre, and also provides additional data on the distribution of this rite among other Algonquian groups, notably the Cree, Montagnais, Ojibwa, Blackfoot, and Assiniboine. The text is further supplemented by four narratives depicting the various aspects of the Shaking Tent ritual in Gros Ventre society, as told to the author by his principal informants. --Analyst]

Field date: 1931-1940
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1962

7: Flannery, Regina. The Changing Form and Functions of the Gros Ventre Grass Dance. Primitive Man, Vol. 20, pp. 39-70. Washington: Catholic Anthropological Conference, 1947.

Yale: Nk10.C27F. 16-20

[This source is a study of the changing structure and function of the Grass Dance in Gros Ventre society from the time of its introduction between 1875 and 1880 up to about 1920 when for all practical reasons it had ceased to exist.

The author, a well known professional anthropologist, discusses in detail the introduction of this ceremony from the Assiniboine, its adoption by one of the Gros Ventre "secret" societies (i.e., the Wolves or Wolfmen), the composition of the ceremony itself up to about 1890, and the many changes that resulted in this ceremony after that year. The function of the Grass Dance in Gros Ventre society is also fully discussed both prior to and following this date, when, as the result of the extinction of the buffalo herds around the year 1884, and the resulting gradual break-down of social organization, the ceremony

7: Flannery, Regina.

itself underwent vast modifications in order to fit into the new pattern of social structure. --Analyst]

Field date: 1940, 1945
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1962

8: Flannery, Regina. Individual Variation in Culture. In, Anthony F. C. Wallace, ed., Selected Papers of the Fifth International Congress of Anthropological and Ethnological Sciences, Men and Cultures, 1956, pp. 87-92. Philadelphia: University of Pennsylvania Press, 1960.

HRAF copy

/This is a short discussion on the range of behavior allowed among females in Gros Ventre society. Two sample individuals are used, one representing the negative and the other, the positive extremes of the cultural norm. The author concludes that each still fulfilled the other requirements of the ideal for women; they were therefore not seen as misfits in their society. -- Analyst/

Field Date: 1940-1948
Analyst: Millicent Kim

Evaluation: Ethnologist-5
Processed in 1964